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STUDIES IN
NORTHERN HIMALAYAN DIALECTS.

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PREFATORY NOTE.

The Notes constitute an attempt to throw some light on the Northern Himalayan dialects, their connection with each other and their relation to other languages. They are framed throughout on the same model, a fact which will show more readily the agreement and difference of the dialects concerned. First comes Gujarati, and following it are eight dialects which are arranged roughly speaking in the order of their resemblance to Panjabi and unlikeness to Kashmiri. Consequently we begin with Kishtawari which is very like Kashmiri. It need hardly be pointed out that in calling them 'dialects' I do not at all intend to prejudice the claim of some of them to be called 'languages.' Some of them are so widely different from the nearest recognised language as to be quite unintelligible to speakers of it. The following table gives the number of persons who in the Census of 1901 returned themselves as speaking the different dialects. Unfortunately most of the inhabitants of Poonch returned themselves as speaking Panjabi, and Poonchi is not represented. Similarly Dhundī or Kairālī is not specifically mentioned and only two speakers of Tinnāli are returned. In reality Poonchi is spoken by probably scores of thousands of persons and the other two dialects by considerable numbers. The number returned for Rambhani is obviously below the mark.

(Gujarati, Panjab and N.W.F. Province 70,105 Jammu and Kashmir 120,349.)

Srināgi 14,743; Kishtawari 12,073; Poonchi 6,351; Pādari 4,540; Rambhani 359.

As regards the system of Romanising hardly anything need be said. The system is that of the Asiatic Society of Bengal. It should be noted that the sound of *ch* in *chilā* is represented by 'c.' The aspirated 'c' being 'cā.' 'cu' is pronounced as in French, and *ū* and *ū* as in German. In *sh* and *zh*, the *s* and *z* are sounded separately from the *h*, whereas in *sh* and *zh* they are sounded as in 'shout' and the 'z' in *azuro* or the French 'j.' The spelling is phonetic as far as possible; the Hindi and special Arabic letters such as *t* and *q* and others are unnecessary and are not used. Half vowels are represented by vowels written above the line. The fondness of Kashmiri and languages connected with it for parenthesis makes the Romanising of vowels very difficult; in both this

case and in that of half vowels, I have endeavoured to reduce rather than to increase the peculiar signs, and to Romanise in such a way as will most readily represent the sounds.

The dialects or languages under review are fair samples of the speech of the Himalayas from Western Hazāra to the East of Jammu State.

Students of Naipālī (the chief language of Nepal) will be interested to note a number of points of resemblance between it and Hindustānī, Pūguli, Kishlawarī and even Sirājī. That there should be so to connect between it and languages of the Panjabī type is perhaps less remarkable.

I am deeply indebted to Mr. H. A. Rose, I.C.S., Superintendent of Census Operations, Panjab, for the great interest he has taken in these 'Studies' and for his kindness in having them printed.

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W. GRAMME BAKER.

GUJARĪ.

Gujarī presents an interesting linguistic phenomenon. It is very closely allied to the Mowānī dialect of Kāshmirānī spoken in Mowān in Kāshmirānī. I found Gujarīs in Hazāra and Gujarīs in the wilds of central Kāshmir speaking the same dialect, and yet Gujarīs living in the plains of the Panjab, as for example in Gujarāt district and Gujarāt district (to both of which they have given the name), speak Panjabī. By Panjabīs the word 'Gujar' is pronounced 'Gujar'.

Gujarī as spoken by Gujarīs in the Marwā hills and the Gālis near them.

Noun.	Masc. Sing.	Pl.
N. bāpp, father		bāpp
G. " kō, (f. kī, pl. kō, kī)		bāpp kō, &c.
D.A. " na		" &c.
Loc. " naḥ or bicc, in; tūḥ up to,		"
Abl. " tō		"
Ag. " nō		"
Nouns in	-ō, i	Sing.
N. ghōḥ-ō, horse		-ā
Obl. " -ā		-ā
N. ādmī, man		ādmi
Obl. " "		ādmiḥ.

Like bāpp are ojḡḡ, flock; pāt, stone.

Like ghōḡ are dhāḡ, hill, tūḡ, father's elder brother, jūḡ, father's younger brother, phāḡ, father's sister's husband, māḡ, mother's brother, māsḡ, mother's sister's husband.

feminine.

Sing.	Pl.
N. bakḡ, goat	bakḡ
Obl. " "	-ḡ.

Note that *dhā* daughter has *dhāḡ* in the Nom. Pl. otherwise fems. in -ī are declined like bakḡ, e.g. *gōḡī*, stone, *bauḡī*, bride.

In a consonant.

Sing.	Pl.
N. trūt, woman	trūt -ō
Obl. " "	-ō.

: Sing.

beat. mār -tō (f. ti) -tō -tō -tā, (f. tī) -tā -tā

In Gĩliri, the morpheme *gĩ* is frequently used for the

zamañr cārūñ dē eññyō, jēhṛī shilṛī zamañ
animals, to feed giving was sent what bucks animal

cabō tūō kī iulā nāl hū apāō, dhiḍḍh bhār, tō kōi
 wishing was that these with I own stomach may fill and anyone
 usnā nīh dēō thō, jis bējō hāsh bicc āyō apāō dīl na
 to him not giving was, what time sense in came own heart to
 kiḥōy jaggō mārē bāpp kē kīnā mazūr hō jēlā
 to say began my father of how many labourers are who
 rajkē rēti khāē, tē hī pēō is jē bhakkhō mārū hē.
 being satisfied bread eat and I fallen this place hungry dying am
 Hū nḥkē apāō bāpp kējē calīgō tē usnā kalīgō
 I having arisen own father near will go and to him will say
 Bāji mō rhuāh kiō, Khudā kō tē tērō, tērō pūt lēhō
 Father by-me sin was dono God of and thino, thy son to say
 jēgō nīh rēhō, manā apāō mazurā jēhā hapō, tē calēō
 worthy not I-remained, me own labourers like make and he went
 tē apāō lipp kōl āyō, iccur ōh dūr thō uskī lāpp nō
 and his father near came, that-time he far was his father by
 usnā hērō, tē usnā rēhm āyō, tē daupkē galh nāl
 to him was seen and to him pity came and running neck with attaching
 is liyō, tē piyār dītō. Pūt nō bāpp na kēhō Bāji
 was taken and love was given. Son by father to was said Father
 mō ghānāh kiō Khudā kō tē tērō, tērō pūt lēhō jēgō
 by me sin was dono God of and thino, thy son to say worthy
 nīh rēhō. Bāpp nō nōkarā na kēhō hālō cāyā tē
 not I remained. Father by servants to was said quickly good from
 cāyō kaprō lō āō tē uskī galh laūō
 good garment taking come and his neck (on) cause-to-be-attached
 tē uskī angli nāl angūthi laūō tē uskī pair nāl
 and his finger with ring cause-to-be-attached and his foot with
 chittur laūō tō palēō hō bacchō laūō
 shoes cause-to-be-attached and kept calf having brought
 kēhō tē khē tē khushi karā ki mērō yō pūt mar
 kill and we may eat and happiness make, for my this son deal
 gēō thō hū jī gēō, gam gēō thō hū thā gēō, tē
 gone was now living went, lost gone was now being-found went and
 wō khushi karun laggā. Uskō barō pūt zimī bicc thō,
 they happiness to make began. His big son land in was

jis bējō ghar kō nēō āyō bājō kō tē inccup kō, wā
 what time house of nearness came instrument of and dancing of vice
 sunō, hī ōkup nōkar na bulālō puccēō yō lō
 was heard, then one servant having called was asked the what
 gal hūō, tē usnā kēhō tērō bhāi āhō, tē tērō
 matters are and by him to him was said thy brother came and thy
 bāpp nō bacchō palēō hō kōh chupā ki usnā cāyō bhālō
 father by calf kept killing was-left for to-him will sound
 thā gēō tē ōh khālō hūō tē andar nīh jōe thō, tē
 being-found went and he angry became and in not going was, and
 nekō bāpp bīrē gēō tē uskī lāp tārū hiā. Wānō
 his father out went and his great entreaties were-made by him
 apāō bāpp na zawāb dē churēō inā samā lē tērō
 own father to answer giving was-left, so much time l, me thy
 khizamt ki tē kadū tērī gal nīh mōji, tē tē kade
 service was-done and ever thy ward not turned was and l, the ever
 manā bakrō nīh dītō yā apāō dūtā yātē nāl
 to me goat not was given that own friends companions with
 khushi karō, jis bējō tērō yō pūt āyō jisne tērō sārō
 happiness may-make what time thy this son came by-when thy all
 nāl kanjri bicc udāyō tē lāō wāō palē. hō lāhō
 property barlots in was-caused-to-fly by-thee his sake kept calf
 kōh dītō. Tē usnō usnā kēhō Pūt tē hānēt nē.
 killing was-given, and by him to him was said son thou always
 nāl rahē, jītō mērō nāl hai tērō hai. Khushi lāh
 with remainest, how much my property is thino is. Happiness lāh
 tē khushi hūō cāyā gal thī. Tērō yō bhāi mar gēō thō hū
 and happy-to-be good matter was. Thy this brother dead gone was now
 jī gēō, gam gēō thō hū thā gēō
 living went, lost gone was now being-found-went.
 STORY I.

Hū aijur kō nāl thō nikrā bāpā āō upper earhō khālō thō, lāhō
 I flock near was little tree on climbed standing was, goat
 dānkō hō daupkē lātār, rēch tapā bap lē calēō
 cried-out, I having run descended, bear down jungle taking gone
 thō. Hū panēō kaph bicc gāji māri, usnō na chupēō,
 had, I arrived back in stone was struck, by him not was left,

bhī dōji gatti mārī galā bice, fir chōrkō
 again second stone was struck neck in, then having left
 naagō jī was thrown goat that place I having-gone
 khalō hūō tō mārō dar dānpkō bhī rīch ā gō.
 standing became and my direction having-run again bear came.
 Mō nikri jēhi kulārī mārī uskō, patkō nīh lagō
 By-mo small like axo was-struck to him, information not attached
 jō kulārī uskō laggi hai yā nīh laggi. Fir bakrō
 that axo to him attached is or not attached. Then goat
 cākō naagō fir kulārī usma. Kōh nēhō
 having-lifted running I went then killed it. Killing remained I
 tō bhī āgō mōrē dar. Mārō dōjō sānji pauc
 and again came my direction. My second companion arriving,
 āyō, fir hamrō dōk nō gatti mārī tō gh naagō
 came then by us two by stone was struck and he running-went.

STORY II.

Hā nikrō thō sīh hilgō bakrī khamū na. Satt bakrī
 I small was, leopard being-used went goat eat to. Seven goats
 usē khā chupī. ōkū zimīdār ki lūba ki baṇī hūi khurōki
 by him eating left-were. One farmer of iron of made trap
 thī. Wā mangkō ānī sīh kō pakṣap jō waste
 was. That having asked was brought leopard of seizing for sale.
 Wā rāh mē chāl dīlī, iṇṇ bakrō banul dīlō.
 That way in placing was given on this side goat tying was-given.
 Sīh āyā Jāg uski bice plus gēh. Jaggō dāṇkū.
 Leopard came leg his in entangled went, began to-cry-out.
 Ose bēlo hām rā gōs girī na. Kōlō sīh
 That very time wo by night went village to was said leopard
 pakrō gēō ai. Ghagā jānā āyā. Ekān jambardār nō bandak
 catching gone has. Many men came. One jambardār by gun
 mārī, sīh mār gēō. Jō adai māy kō thō khuro. Aṭh
 was-fired, leopard dying went. Two 22 wounds of was heavy. Eight
 jānā cākō lggōlū. Khārī ānī jaggīdār nō cā lei,
 men lifting took away. Skin and bandowner by lifting was-taken
 tō hām na trī ruyayā balach dīlī.
 and us to 30 rupees reward was given.

- | | |
|-----------------------------------|-------------------------------------|
| 1. ōh, one. | 36. baccō (lūhrō boy, bātki, girl), |
| 2. dō, two. | child. |
| 3. tē, three. | 37. pūt, son. |
| 4. cur, four. | 38. dhī, daughter. |
| 5. pānj, five. | 39. ghulām, slave. |
| 6. chē, six. | 40. zimīdār, cultivator. |
| 7. sat, seven. | 41. ājī, shepherd. |
| 8. aṭh, eight. | 42. Rabb, Khudā, Allah, God. |
| 9. nō, nine. | 43. Shalū, Azazel, Devil. |
| 10. das, ten. | 44. dīh, sun. |
| 11. bi, twenty. | 45. cunū, moon. |
| 12. dasṭcālī, fifty. | 46. tāvō, star. |
| 13. panj bi, san, hundred. | 47. agō, fire. |
| 14. bāth, hand. | 48. pānī, water. |
| 15. pair, foot. | 49. ghār, house. |
| 16. nak, nose. | 50. ghōrō, horse. |
| 17. akh, eye. | 51. gē, cow. |
| 18. mōh, mouth. | 52. kuttō, dog. |
| 19. dānd, tooth. | 53. billō, cat. |
| 20. kām, ear. | 54. kukkū, cock. |
| 21. bāl, hair. | 55. bak, duck. |
| 22. sī, head. | 56. khōlō, ass. |
| 23. jīb, tongue. | 57. āth, camel. |
| 24. dhīdīh, belly. | 58. pakṣap, pakṣev, bird. |
| 25. lakk (lower back), mār, banul | 59. jānō, go. |
| (upper back). | 60. chāpō, cat. |
| 26. jhō, iron. | 61. banisṭ, sil. |
| 27. sōnō, gold. | 62. ānū, come. |
| 28. ruppō, cāndī, silver. | 63. mānō, heat. |
| 29. bāpp, father. | 64. khalūṭ, stand. |
| 30. mē, mother. | 65. mārū, die. |
| 31. bhāī, brother. | 66. dēnū, give. |
| 32. bēh, sister. | 67. mungō, run. |
| 33. jānō, man. | 68. nīd, up. |
| 34. trīnt, woman. | 69. nōṇī, kōl, near. |
| 35. trīnt, wife. | 70. lūh, lūgh, down. |

71. dūr, far.
 72. a, before.
 73. a, behind.
 74. a, who.
 75. a, what.
 76. a, why.
 77. a, and.
 78. a, but.
 79. a, if.
 80. a, yes.
 81. a, no.
 82. a, alas.
 83. a, a horse.
 84. a, a mare.
 85. a, horses.
86. ghōr, -ī, mares.
 87. dānd, a bull.
 88. gā, a cow.
 89. dānd, bulls.
 90. gā, cows.
 91. kutt -ō, a dog.
 92. -ī, a bitch.
 93. -ā, dogs.
 94. -ī, bitches.
 95. bakr -ō, a bo goat.
 96. -ī, a female goat.
 97. -ā, goats.
 98. har -n, a male deer.
 99. -nī, a female deer.
 100. -n, deer.

1. kōrō nā kō ai? what is your name?
 2. is ghōrā ki kitnā samar ai? how old is this horse?
 3. is jā tō Kashmir tapā kitnō dūr ai? how far is it from here to Kashmir?
 4. tērā bāpp kū ghar kitnā pūt hē, bow many sons are there in your father's house?
 5. aj hā barō dūrē tūrē, I have walked a long way to-day.
 6. mērā patriyā kō pūt uski bēhn zāl biāyō hūō hai, the son of my uncle is married to his sister.
 7. aijā ghōrā ki kātū ghar mē (bice) hai, in the house is the saddle of the white horse.
 8. uski kapd pur kātū gballō, put the saddle upon his back.
 9. mō uskū pūt na baṛ kōṛf nā mārē hōō, I have beaten his many stripes.
 10. oh dhātā ki cōṭl oppur gā bakri cārā, he is grazing cattle on the top of the hill.
 11. oh ghōrā uppur rukkh hōṭi taiṭhō hōō, he is sitting on a horse under that tree.
 12. uskō bhāi uski bēhn tō barō ai, his brother is taller than his sister.
 13. isko mul aḥai ropayā hai, the price of that is two rupees and a half.
 14. mēro bāpp us nīkrā ghar bice rahō, my father lives in that small house.
 15. yō rupayō usna dē chōrō, give this rupee to him.
 16. yō rupayā us kōḍ cā lēn, take those rupees from him.
 17. usna muc mārō tē-seliṭ nā bannhō, beat him well and bind him with ropes.
 18. is khāl biccō pānī kaḍhō, draw water from the well.
 19. mēro aggē cāl, walk before me.
 20. tērā picche kisko lōhō nō, whose boy comes behind you?
 21. yō tō kistō mōi kō hōō hai, from whom did you buy that?
 22. gurā kā kīs dukaḥājā kōḍ, from a shopkeeper of the village.

If at Indo-Aryan languages have a word for "many" or "much" or "very", and another for "big" or "great", corresponding to Hindi *bahū* and *barā* respectively, and each word has generally the same varieties of meaning. Thus the word for "many" also means "much" and "very". In Hindi *barā* sometimes stands for *bahū*; Panjabi *barā* and *bauṛ*, the same as *bahū*, and *vaḥḥā* is used for "big" or "great".

So as I know attention has never been drawn to a form of word for *bahut* found in a continuous area which included the Simla states of Kyathul, Jubbal, and Baghelgarh (part) as well as the British districts of Simla, Kot Gur, and Kotb. l. The form under discussion is found in four out of the five Aryan dialects which are spoken in Baghelgarh and collectively known as Koei, viz. the dialects of Bagli, Rohra, Surkhul, and Dogra-Kuar. I have not actually heard it in the remaining Koei dialect, that of Rampur, or across the Satluj in Siraji, Suketi, or any of the other dialects further down the river; but, as there is much coming and going, the word must be heard outside its proper home.

The following varieties of the word should be noted. Koei dialects in Baghelgarh :—

Bāghī	bōʔi, bōhri	Surkhujī	bōʔi
Rohrū	bōhri	Dodra Kuār	bōʔi
Jubbāl, bōʔri (with glottal stop)			
Koṭ Gur	bauhri		
Simla, Kyūthal	bhauri		

The final *i* represents a high front vowel often written -i.

About these words it has to be noted that—

- (ii) All are indeclinable: the ending *-i* occurs with both genders are numbers.

Nearly all the words meaning "much" or "many" have indeclinable forms (this follows from their etymology);

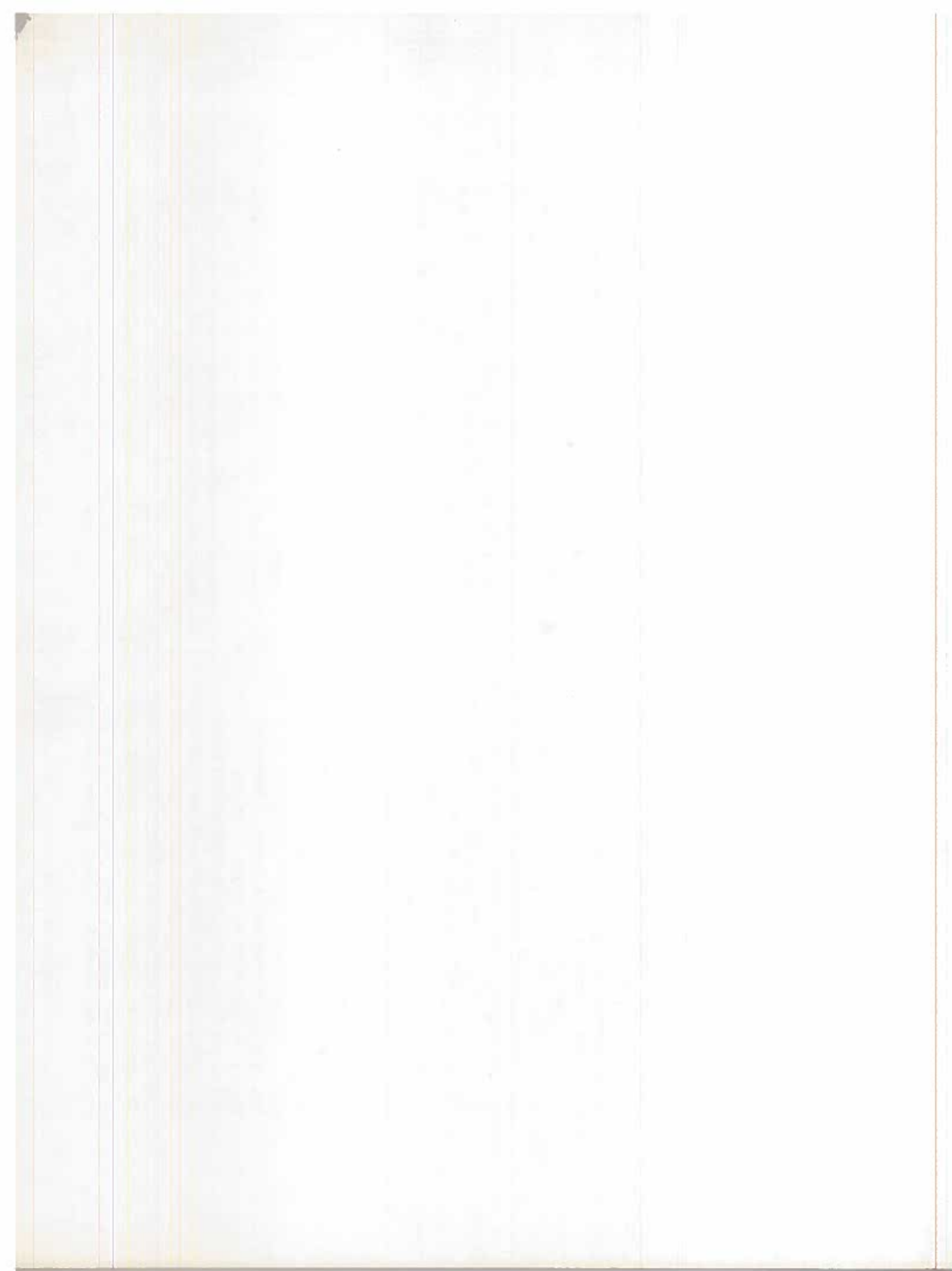
but those meaning "big" are generally declined. Thus words of the type *bau* 'i.o. *baku*, *baü*, *baü*') and *balut* (*baü't*, *baü't*, *baü't*) are not declined. Note, however, that Pij. *baü'tü* "much" is always declined. The words for "big" or "great", such as *baŷa*, *waŷü'tü*, *böŷo*, *böŷau*, *büŷo*, *b ŷü'tü*, *baŷau*, *baŷü'tü*, etc., have coronal *r* or *ɽ* and are declined like

What is the derivation of *bôhri*. One thinks naturally of *bôhura*. That would explain **bôhura*, but does not account for the ending -i, which, as we have seen, is not fem. Professor Jules Bloch suggests to me that perhaps *bôhri* really is a fem. and agrees with an unexpressed suffix, and Professor R. L. Turner that -i is possibly emphatic like the similar ending in Nepali. There are difficulties in the meaning "many" seems incompatible with the idea of an unexpressed word; the emphatic seems to postulate a non-emphatic form, but I do not know of one. Probably all three types, *bôhri*, *bahu*, and *bahut* come from forms of the same root, and the words for "big" from forms of another root unconnected with the first.

We proceed now to another type. The *Šinā* word for *batul* is *bođū*, very interesting and difficult to explain. Like *bōhr* and *balut* it has a dental for its second consonant, but unlike them it is declined. The word for "big" is *bōrū*, pronounced with cerebral *r*. The suggestion has been made that *bođū* and *bōrū* are merely different spellings or pronunciations of the same word. They differ, however, in both sound and sense. *Bođū* has a dental *đ*, *bōrū* a cerebral *r*; and the first vowel is very different. The *o* of *bōrū* changes to *ā* in the fem. *bāri*, and plur. *būrē*, going back probably to an original *ā*, while the *o* of *bođū*, which never changes, probably comes from original *-o*. One word means "great" or "big", the other "many", "much", or "very".

I add some examples of the use of *bođū*:—

I add some examples of the use of *bođū* :—
bođi bāri būri, a very big pond.
bođē būrē būri, very big loads.
bođē aḡūrē būri, very heavy loads.



bodī mīšī pōn, a very good road.

bodū lūn, much snow.

bodū gāšis, very ill.

bodē kīunē, many murders.

bodū valē, bring a lot.

bodū girān, very difficult.

bodī dūr, very far.

mā bodū bešus, I sat much, i.e. I waited a long time.

lalaš bodī līnēn, they make much divorce, i.e. often divorce their wives.

bodī girōm valēš, much perspiration cause-to-be-brought, i.e. perspire well.

jūš bodē yāgi hanē, people are very independent.

lūs bodū čūt līgga, you made much lateness, you were very late.

bodī širgayer 'bodi *shikāš khīgē*, in much warfare much defeat they ate, i.e. they fought much and were severely defeated.

The word *bōry* "big" hardly requires further illustration. It will be sufficient to refer to the Parable of the Prodigal Son, which contains both words. We have *bōry kōnēr* "a great famine" and *bōry pūg* "the big son", i.e. "the elder son": also *bodī dūr* "very far". See the first two examples above.

The derivation of *bodū* from *wardhakaš* does not explain *o*. Professor Turner points out that *Mid. I. a* tends to become *o* in *Šinā* under the influence of a following *u*, but that this fact does not appear to have any bearing on the *bodū* question.

T. GRAHAM BAILEY.

HURRIAN SALA(S)

The Newcastle Museum contains the following inscription (= CIL, vii, 759) from Caerborran, Northumberland:

Imminet Leoni Virgo caelestis situ

Spiciura iusti inventrix urbium conditor

Ilex quis muneribus nosis contigit deos

Ergo eadem Mater Divum Pax Virtus Ceres
Dea Syria lance vitam et iura pensitans
In caelo visum Syria sidus edidit

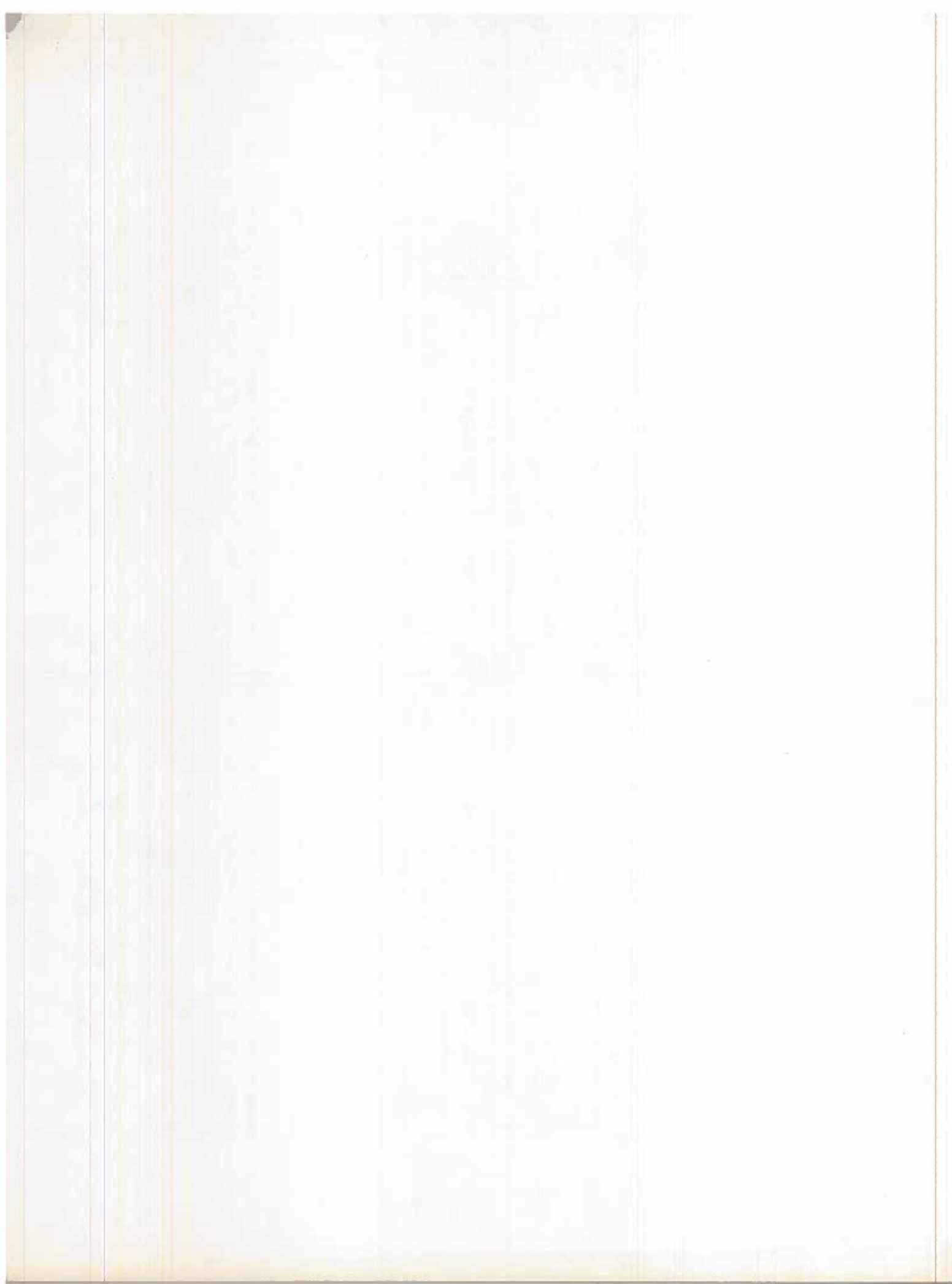
Libyae colendum inde cuncti didicimus. . . .

The central idea, and that which explains all or most of the titles and allusions, is the identity of Dea Syria and the constellation Virgo.¹ Though found, so far as I know, only here in Britain and (without development) in *Schol. in Germ. Anal.* (Teubner, p. 388, 7), this identification probably represents an oriental tradition of high antiquity. Virgo, or most of it, was assigned by the Babylonian astronomers to the goddess Sala or Salas. Sala(s) was a Syrian goddess (her consort being given as Dagan or Adad), and her name and the termination *-s* suggest that she was originally a goddess of pre-Semitic (Hurrian, Subartie, Mitannic) Syria. From her, probably, the relation to the constellation Virgo was taken over by the later Semitic Dea Syria.

This constellation is named *ab-sin* = vegetation or the like (cf. our *spica* = a Virginis) in cuneiform texts; never *Virgin* or anything similar. What is the origin of the latter name? Probably the Greeks took it ultimately from the Hurrians by way of Asia Minor; for the Hurrian (Mitannic) word *Sala* means *girl, maiden* (Mitannic letter, I, 47, 51; III, 35, 37).² The Hurrian peoples, influenced by Bab-Ass.

¹ Virgo bears an ear of corn; in another aspect she is Astraea, Justice; by virtue of her name she could be Virgo Caelestis. The poet has worked in all this: *spiciura* (2), *Ceres* (4); *iusti inventrix*. . . (2), *lance*. . . . *generans* (5); *Libyae colendum* (7). The identification with Justice may be connected with the Scales which follow her in the Zodiac. The Lion precedes her; hence *imminet Leoni* (1), which is verified also in the mythology of the lion-drawn *Mater Divum* (4). *Pax* and *Virtus* (4), if not secondary developments of one of the above, possibly represent the other stellar aspect of the Syrian Goddess, Venus-star. *Virtus* could refer to the Morning Star, the divinity of which regularly stands for *strength* in Semitic, and is probably named therefore as 'Uzza, 'Aziz; and *Pax* would be a fair Latin equivalent to Arpu, Monimos (Munim), Favour, etc., names of the Evening Star-God as antithetic to 'Aziz. . . .

² It denotes the young daughter of the Mitannic king, and so connotes either *daughter* or *maiden*; obviously, as name of a goddess, the latter meaning is more likely; naturally the word may have had both senses.



indications that this is the name of a tribe or people, in fact that whence originated the name *Seres*.

1. 12. *sar* "to the residence (place, *sa*) of" a great person has been exemplified supra, p. 71, l. 16.

F. W. THOMAS.

R SOUNDS IN KAFIR LANGUAGES

The rather extensive use made of fricative *r*' in Kafir languages is interesting. The sound itself is very familiar; it occurs in Urdu and Panjabi as a subsidiary member of the *r* phoneme. This is the case also in Waigali and Ashkun. Dr. Morgenskiernie has been good enough to describe and pronounce Kafir *r*' for me. Kafi has it as a separate phoneme. In slight modification of the statement in the Report he says it is made just behind the *r*.

We have here two entirely different classes of sounds (fricative and strike sounds) with little or no phonetic connexion between them. As unfortunately we always use the same symbol *r* for both, it is necessary to make the distinction clear. The fricatives, of which Kafir *r*' is an example, may occur in any position, front or back, alveolar or cerebral (palatal). A cerebral fricative *r*' is often heard in Urdu, Panjabi, Hindi (and Bengali, so Mr. Sutton Page), where it is a member of the cerebral strike-*r* phoneme. The strike sounds may also be found in any position, front or back; and of course in both classes the number of intermediate positions is limitless.

The fricative *r* sounds are closely related to sibilants (generally sonant) and are often difficult to distinguish from them; some *z* sign would be a more appropriate symbol than *r*. The strike sounds on the other hand belong to the *d* and *t* class. The ordinary *r* and *r* sounds of North India are strike sounds; those which we are for the moment writing *r*' and *r*' are fricatives. The important thing to realise is that both the *r*' and the *r* sounds may be either cerebral or alveolar, indeed theoretically may occur in any position

on the roof of the mouth which the tip of the tongue can reach.

There remains the question—what is the nature of the cerebral *r* sounds in village Kasmiri and Šinā? To which class do they belong? Are they fricatives or strike sounds, and where are they produced? I am glad in particular to write a note on the Kasmiri *r* because it has never been described before.

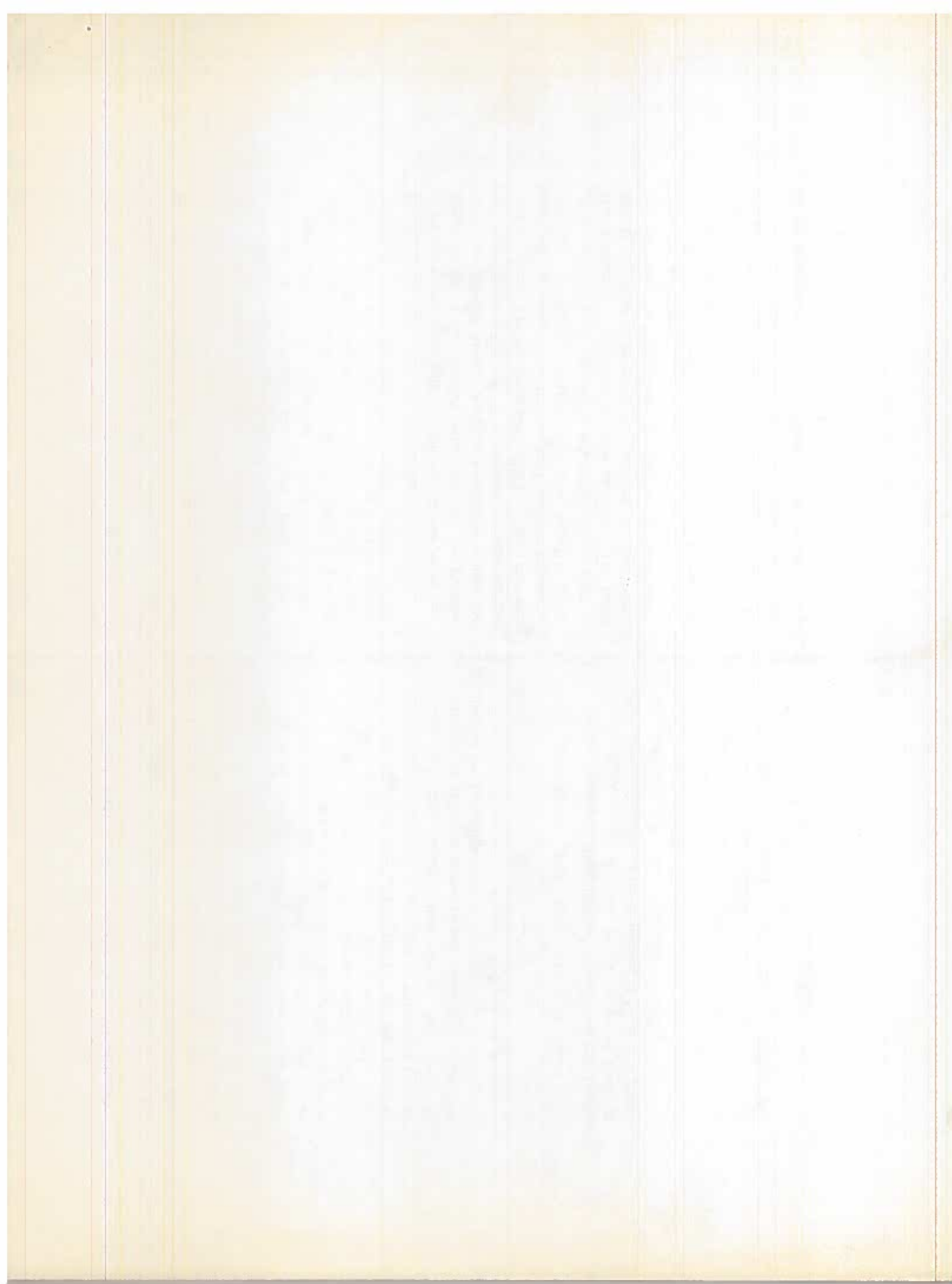
The *r* in village Kasmiri is the same as in Šinā. It is a pure strike *r* (not a fricative), essentially the same as the strike *r* of Waigali and Ashkun, or for that matter of Pashto, Urdu and Panjabi, quite different from the fricative *r*' of Kafir languages. Its position varies from a little behind the teeth-ridge to a point about a third of the way along the hard palate. This strike *r* as heard in Panjabi or Šinā or village Kasmiri is usually called cerebral, but there is no objection to calling it post-alveolar, meaning "behind the alveolus or teeth-ridge".

T. GRAMME BAILEY.

IS "GUAVA" THE REAL NAME OF گوا؟

In the January number, 1927, of this *Journal* (pp. 125 ff.) Mr. R. P. Dewhurst, in course of his review of Professor Nicholson's translation of the *Maḥnawī* of Jalāl'addin Rūmī, takes exception to Professor Nicholson's rendering of گوا by "pear" (p. 127). Mr. Dewhurst thinks that "guava" is "the real name of this fruit", but he forgets that guava could not have possibly been known to the great Jalāl'addin Rūmī, "the Anatolian," who wrote in the thirteenth century A.D., i.e. at least a hundred years before America was discovered and the fruit made known to us.

The real name of گوا is, beyond all doubt, "pear," and not "guava". گوا, گوا and گوا are the three forms of one and the same Persian word, and all the three have been



columns, and the treatment appears to be both exhaustive and clear.

The dictionary is to be completed in five parts: every orientalist will wish Crum the health and strength to put his work through rapidly and to have the satisfaction of receiving the congratulations of the learned world on a linguistic monument *à cet égard*.

S. GASELIZ.

ENGLISH-PANJABI DICTIONARY. By W. P. HARES, of the Church Missionary Society. 74 × 5. pp. iii + 478. Lahore, 1924. Rs. 5s.

This a very useful little dictionary, larger than its predecessor. It gives the Panjabi for over 14,000 English words and owing to its small size is a very convenient book to carry about. The number of words translated assures one's being able to find some rendering for nearly all the things one wants to talk about. The Panjabi words are good, and if a European learns them all he will have an extensive knowledge of the language, while the proverbs quoted will enable him to add spice to his conversation.

The book gives one the impression of having been sent to the press before it was quite ready; when a second edition is called for it should be carefully revised. With a view to increasing its usefulness I venture to make some suggestions.

It would be helpful if the compiler stated clearly which dialect of Panjabi he has chiefly kept in mind, whether the Eastern (Amritsar and the east), or the Western (Lahore and the west). A missionary is very unlikely to live long enough in the two areas to be able to do satisfactorily with both forms of speech, and it might be better to take one dialect, perhaps putting in brackets such words from the other as may have been collected.

We need an explanation of the pronunciation intended by the letters used, and some further signs are required. The sign *ṃ* is made to stand for four sounds which are usually distinguished, viz. cerebral *ṃ*, velar *ṃ*, dental or alveolar *ṃ*, and lastly nasalization of vowels. Consequently a reader is constantly in doubt as to the correct sound. Thus, to take random examples, we find on p. 1 *aṇḍāṇḍak* and *aṇḍāṇḍ* on p. 38 *jaṅgi* and *maṅkā*; and on p. 283 *gaṇṇ* and *dhauṇ*. Actually these words are *aṇḍāṇḍak*, *māṇḍ*, *jaṅgī*, *maṅkā*, *gaṇṇ*, *dhauṇ*.

This vocabulary does not use cerebral *ṃ*, but unless the *ṃ* area is definitely to be excluded, *ṃ* should be indicated wherever it occurs. Words like *nāl*, *kol*, *gal*, *pāṭā*, in place of *nāl*, *kol*, *gal*, *pāṭā*.

sound ludicrous in a western village. My servants often laughed at a "silly man who said *pāṭā* for *pāṭā*". Similarly cerebral *ṃ* should be printed much more freely (e.g. for most infinitives), and where western words differ from eastern in the use of *ṃ*, the difference should be indicated.

The compiler says in his preface that when a word is written in several ways he has tried to regularize the spelling and adopt the commonest. He is right in systematizing the spelling, but he might well do so more completely, for there are still many inconsistencies. (We find *dhīṃ*, *thīṃ*, *thīṃ* for the same word.) As regards the second point the aim ought surely to be not the commonest spelling, but that which best represents the pronunciation. The spelling of many words needs to be thought out again. Thus *ṛāskol*, *pyāṇḍ*, *mēṇḍīṃ*, *hoshīṅṛ* should be *rāskol*, *paṇḍmā*, *mēṇḍī*, *hushyār*.

Again many words are printed as they are spelt in the sister (or daughter) language Urdu. It would be more natural to give Panjabi words a Panjabi form.

A great deal of space could be saved by cross references. There does not seem to be any object in giving the same Panjabi words several times over, as for example under abandon, forsake, leave, relinquish, and reject; or command, enjoin, and order; or again, reprimand, reproach, and reprove, with their corresponding nouns which are all on the same page, each with a full list of Panjabi equivalents.

It would be a great improvement if the constructions of verbs were given. Thus *ṭāṇḍ karnā*, enjoin; should one say *o'ṇā ṭāṇḍ kītī* or *o'ṇā ṭāṇḍ kītā* or *o'ṇā ṭāṇḍ kītī*? All are theoretically possible, but only one is correct. But let us pass from these matters to the real solid work underneath.

This volume represents years of faithful labour carried on in the midst of many difficulties. I trust that Canon Hares will be much encouraged by the reception accorded to his dictionary.

T. GRANAME BAILEY.

LINGUISTIC SURVEY OF INDIA. Vol. I, Part II. Edited by Sir GEORGE GRIERSON, O.M. 14 + 104, pp. viii + 30 + 337 + 2. Calcutta.

This is a companion to Part I of this volume reviewed in *Bulletin* V, Pt. 1. It contains a collection of 168 words or grammatical forms in 364 languages, most of which are spoken in India. A few non-Indian languages have been added for purposes of comparison. The



words for the Indian languages are nearly all taken from the earlier volumes of the Survey. Very wisely the alphabet of the International Phonetic Association has been avoided. This alphabet should be employed only when one is pretty certain of the exact sounds. The signs used are given on p. 2, and will on the whole command assent, though some may object to the use of two different signs for the aspirate; e.g. *mhāṛā*, *w'āro*. The Greek letters are satisfactory, being fairly well known. The following letters have been accidentally omitted from the list and should be added: *c*, *ch*, *z*, *j*, *lh*, *r*, *rh*, *nh*, *yh*, *y*, *q*.

The signs for Arabic letters on p. 30 will be approved except that for *ج*.

The Introduction, pp. 1-30, contains much useful information about tones.

Some of the material in this volume touches me very closely, especially what is founded upon information which I collected myself. It recalls to me many linguistic journeys in the Himalayas. It reminds me of the delight with which I discovered in 1908 the fact that *Ṣinā* distinguishes the three unvoiced sibilants *s*, *ś*, *ṣ*, with their voiced counterparts *z*, *ḥ*, *ṣ*; contains not only the usual affricates *ts*, *tsh*, *c*, *ch*, but also the cerebral affricates *c*, *ch*; marks off the forward *t*, *d*, *ṭ*, *n* from the back *ṭ*, *ḍ*, *ṛ*, *ṇ*; and finally separates the aspirated *th*, *ḥ*, *kh*, *ph*, *ch*, from the unaspirated *t*, *ḍ*, *k*, *p*, *c*, *q*. There were then no Indo-Aryan language known which had the three unvoiced sibilants in natural speech. In the autumn of 1908 I communicated these facts to Sir George, and it is a source of much gratification to me that in this volume he has accepted them all, particularly because for some time he hesitated about doing so; out of a feeling of loyalty he was unwilling to think that earlier workers had been mistaken.

In one other matter connected with *Ṣinā* I must express my thanks. I have several times begged Sir George to discontinue the use of "Brokpa" as the name of a dialect of *Ṣinā*. He has here given up, and now he speaks of the *Ṣinā* dialects of *Draś* and *Dāh*. There is still a little left to correct. *t* and *d* are not alveolar but purely dental as in Urdu, Panjabi, and Lahndi. Pt. I, p. 20 seems to say that there are three *d*'s, one alveolar there written *d* and two others both written *d*, one post-alveolar and one *ca*, but it does not follow up the statement about the two *d*'s; no examples are given, or lists of words which distinguish them. The *trāḥ*

that there is only one *d* phoneme, not two. The difference between *t*, *d*, and *ṭ*, *ḍ*, is the same as in Urdu and Panjabi, and is equally easy to recognize. Of course, people unaccustomed to making sound distinctions will often fail to make them in a foreign language, even when the sounds are the same as their own.

In the Part before us, Sir George has printed an accurate Gilgit list sent by Col. Lorimer to replace the old one of vol. viii; one regrets the more that for *Chāsi* and *Draś* the old inaccurate lists have been utilized. I could have supplied him with the words for both these dialects.

I am grateful to him for accepting my statement about tones in Panjabi and giving a list with the tones marked. Tones should be given for Lahndi also. Their use is widespread; I have found them in nearly every Lahndi dialect I have studied. They extend into Western Pahlāṛī. In *Ṣinā*, too, I thought I discovered one special tone which distinguished certain words. The phenomenon requires investigation and should not be lost sight of.

For Lahndi Sir George writes *Lahndā*, saying that it is an English word. Lahndi is just as good an English word as *Lahnda*, and better than *Lahndā*. What we want to know is the Urdu or Panjabi word for the language. As a matter of fact, I have found that scholarly Indians speaking Urdu or Panjabi use the word *Lahndi* as the name of the language. It is the natural word, whereas *Lahnda* would be used only by those who were copying some European.

The full and able treatment of *Kāśmīrī* represents Sir George's best work. The Pandits' dialect, as Professor R. L. Turner has pointed out, yields the equation *ME-d* > *-ṛ-*. The Survey makes no reference to the Village Kś. dialect which has *ME-d* > *-ṛ-*. On this important difference see *JRAS*, July, 1929, pp. 606-8.

Sir George must not hold the Phonetic Department of the SOS. responsible for my description of Sindhi implosives in *Bull. SOS*, II, 4, 835, 6. The first paragraph there is an ordinary unoriginal statement of what "implosive" connotes. Paragraph 2 mentions the four implosives found in Sindhi. Paragraphs 3 and 4 describe what, after careful study aided by a hand-mirror, I believe to be my own method of making the sounds. The Phonetic Department may or may not agree with me. It has, in fact, suggested to me that the argument in para. 4 is open to question.

Four names are given in the Survey for the *lākṛī* alphabet, viz. *lākṛī*, *lākṛī*, *lākṛī*, and *lākṛī*. I have never heard any but the last,



īkṛtī. The derivation is unknown, but we may be sure it is not connected with *īkṛt*. The *Surry* throughout uses *Laṇḍā* as the name of the shopkeepers' script in North India. This should be *laṇḍe*, for the word is always masc. plur.

Part ii of vol. i brings the *Surry* to a conclusion for the present, and hat in hand we take leave of Sir George Grierson and his colleagues and Professor Sten Konow, begging them to accept the assurance of our immense gratitude for many hours of enjoyment, past and future. Salve, valet.

T. GRAHAM BARRER.

SADDANŪṬI, LA GRAMMAIRE PÂLIE D'AGGAVANSA. Texte établi par HELMUT SMITH. I. PĀḌAMĀLĀ. Acta Reg. Societatis Humaniorum Litterarum Lundensis XII, 1. 63 × 9½ pp. xi + 314. Lund, 1928.

This edition has been printed in the series issued under the auspices of the Royal Society of Letters in Lund, which is familiar to Sanskritists from the equally important and skilled edition of the *Nirukta* by H. Sköld.

A reliable edition of the *Saddanūṭi* has long been wanting and so welcome in Mr. Smith's work a thoroughly scientific achievement which satisfies all requirements for historical study.

The *Saddanūṭi* has been highly esteemed in the centuries of the Pali-Sanskrit revival in Ceylon, which began under Parakramabāhu I. Its author Aggavansa was a Burmese and one of the greatest lights of Pali studies in Burma. The date of the S.N. is traditionally given as A.D. 1134. Its importance consists in being the oldest authentic document about the condition of Pali and Pali knowledge in the twelfth century, i.e. 400 years prior to the oldest Pali MSS. which we possess, and it is to be regarded as the linguistic norm of the Pali Canon as we have it to-day. It is also important for the better readings of the Canon as it gives a great many quotations from the latter as examples of grammatical rules. With these we can test the oral tradition and its fixation in writing since the time of Vāṭṭagāmaṇī. We may justly ascribe to the *Saddanūṭi* as high a position as an encyclopædia of Pali philology as we are wont to ascribe to the *Viśuddhimagga* as an encyclopædia of Buddhist Dogmatics.

This first volume, *pāḍamālā* "word-garland", contains explanations, paradigms, and etymologies, as we know them from the older commentaries and other exegetical works and which all go back to

Sanskrit models. But the *Saddanūṭi* (i.e. word-rule; *sadda* = word as grammatical unit; *pāḍa* as syntactical) is far more exhausting and thorough, and Aggavansa criticizes Kaccāyana by expressly referring to the word-use of the Canon (*pulīnaya*). Thus the S.N. is a means of stating which Pali forms were actually in use as compared with those which are found in lexicographical lists (*kośas*) only. It is also invaluable for the study of synonyms, after the manner of the *Niddesa* which we find greatly enlarged here, but the beginnings of which we have already in the oldest Canonical books. Thus on p. 64 e.g. we have 22 synonyms for *satto* "human being" where the *Niddesa* (see Nd. i, 3 = Nd. ii, No. 249) has only 10. Among them we may note in passing the reading *hindugu* (= *Indraja* ? cf. *manujā*) for the *indugu* of the Nd.; I wonder if we may assume a "cockneyism" for this form, such as Kern saw in Pali *hāsu* "quick" for Sk. *āśu* ?

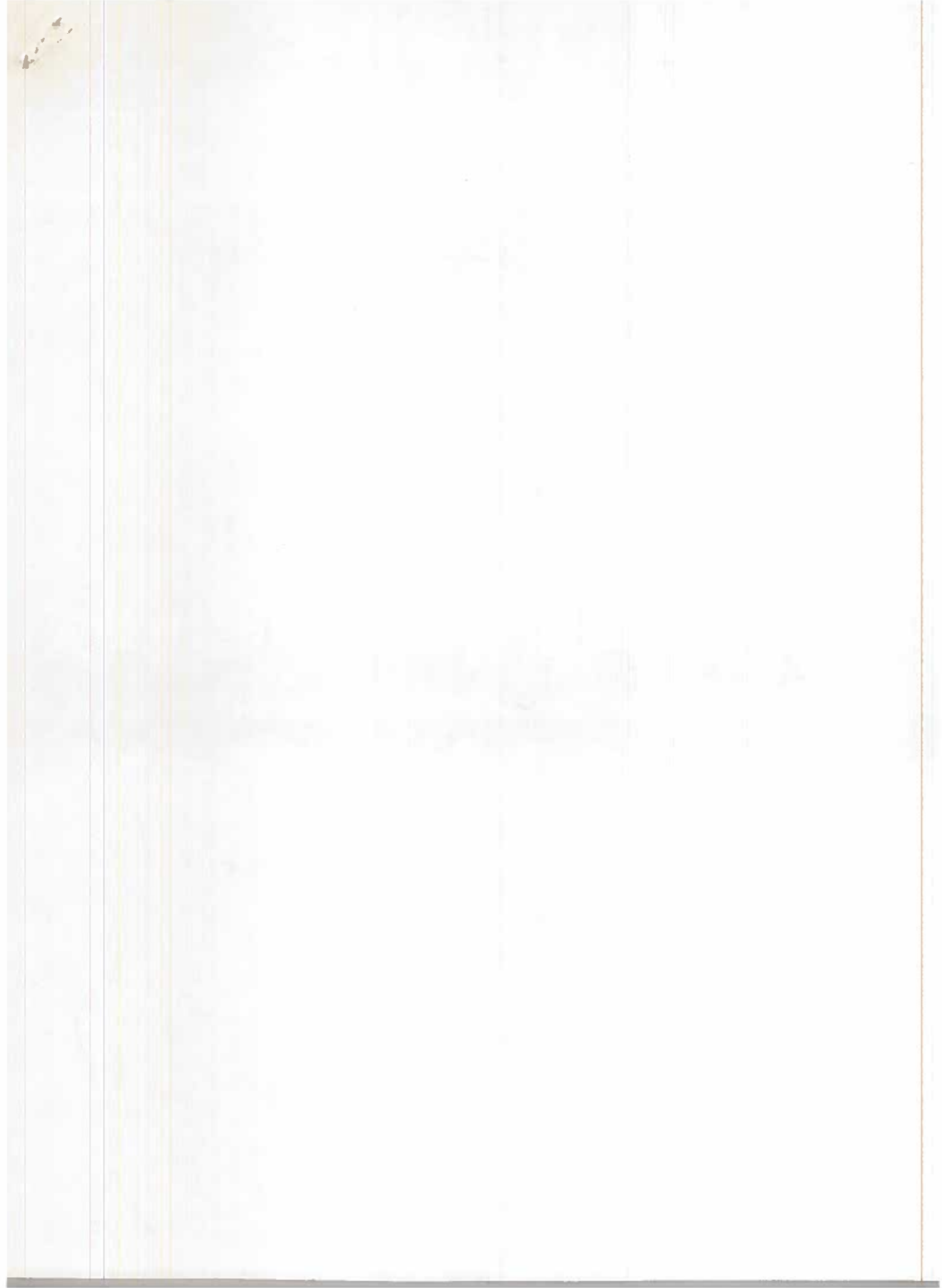
Language and style of the *Saddanūṭi* are on the whole the same as those of the Commentary literature of the tenth to twelfth centuries A.D., which represent a development of post-classical Pali under the influence of Sanskrit, as we find it e.g. in the *Mahāvamsa* *Tiṅka*.

The present edition has been done in Mr. H. Smith's usual scholarly and painstaking way with an arrangement of the text which makes clear reading and verification of references easy. The print is excellent. We are looking forward to the publication of the two remaining parts (the *Dhātumālā* and the *Suttamālā*).

W. STEDE.

HANDBOOKS ON THE NATIONAL LANGUAGE READERS OF JAPAN.
Vol. I. By KIKUE OJIMA. Pp. 79. 9 in. Tokyo, 1929.

Vol. I consists of transcriptions from the texts of the National Language readers, divided into Lessons of suitable length. Each lesson is followed by instruction under the headings "Pronunciation", "Meaning", "Grammar", and "Note". Whilst the information given under "Pronunciation" is no doubt admirable, the practical value of a musical setting is very problematical. The grammatical notes contain a considerable amount of useful information, but unfortunately in using technical terms the author appears to have struck out a line for himself; thus, for instance, a form of the verb which is referred to as the "Present Tense" by such authorities as Aston, Chamberlain, Lange, Imbrie, etc., is labelled "Infinitive".



produced, with the result that the original pronunciation was almost irretrievably lost. Add to this the further fact that since the period in which such a work was produced the spoken language has passed through such changes that if the work be read say in modern Pekinese, it will, though perfectly intelligible to the eye, be totally unintelligible to the ear, and that in the poetry of the period you have rhymes that do not rhyme, and it will be realized that the problem is in many respects unique.

Professor Karlgren, however, is not to be dismayed by any difficulties, formidable though they may be. He brings to his aid every available means for the achievement of his aim, and with undeniable success. The ground, it is true, has to some extent been prepared beforehand by Chinese scholars, and our author has not been slow to avail himself of all the help that can be derived from them. In the sixth century there were Rhyme Dictionaries, the most valuable of which was the *Ts'ie-yün*. Fragments of this have recently been discovered in Central Asia, and the rhymes and spellings have been preserved in later adaptations of the work (p. 68). Later, in the eleventh century came the work of Ssu-ma Kuang, the celebrated historian of the Sung period, who attempted to produce a key to the lexicon of the sixth century, based on the language of the eleventh century (p. 70). His tables of sounds were included in the famous *K'ang Hsi Dictionary*, published in 1716.

But the help derived from these sources is very meagre, and the investigator has perforce to turn to other sources for his material. Not the least fruitful of these is a comparative study of the Phonology of the many dialects which exist to-day (pp. 74, 78 ff.). It is an established fact that the progressive changes in pronunciation through the centuries have been of an assimilative nature. The process indeed is still going on. Within the last 40 years it is observable in some areas that two classes of sounds like *kien* (見) and *tsien* (ㄗㄣ) have assimilated and both become *chien* as in Modern Pekinese. It is largely because of this that a literary work of the Ante-Christian period if read with modern pronunciation is unintelligible to the ear. The homophones abound to such an extent that it is impossible to distinguish between them. But such was not the case in the period in which the work was produced. From a comparative study of the different dialects as well as of the different varieties of Mandarin, Professor Karlgren takes us back through these assimilative changes to the sixth century and even earlier, and shows by valid reasoning what must have been the pronunciation of that age (pp. 78-83).

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A further aid in his task is furnished by loan-words in such foreign dialects as Sino-Korean, Sino-Japanese and Sino-Annamese in which are to be found many words borrowed from Chinese in ancient times the modern pronunciation of which often furnishes a key to difficulties not otherwise soluble (pp. 75-8, 83-5).

Of these and other methods of research most interesting examples are given in considerable detail, to follow which would carry us beyond the scope of a review article; but it may be of interest to call attention to an instance given by the author of the value of such linguistic researches from the point of view of literary criticism. A much discussed question in Sinology is the authorship of the *Spring and Autumn* (*Classic*, or rather of the *Tso-chuan*, the famous commentary on the *Classic*). Various theories have been propounded, among which is that of Grube that Confucius himself was the author. Professor Karlgren discusses this from the standpoint of linguistics and instances the two words 於 and 于, which in Modern Pekinese are homophones, but which as late as the sixth century were respectively pronounced *yo* and *jin*. These two particles, which to-day are not only pronounced the same, but are also used interchangeably, in the most Ancient *Classics* present a rather interesting phenomenon. In the *Shu-ching* there is a practically exclusive use of 于; in the sayings of Confucius and Mencius 於 is used almost exclusively; whereas in the *Tso-chuan* both occur. Our author investigates this phenomenon in some detail, and reaches the conclusion that the last named work cannot have been produced by Confucius (pp. 102-8). Apart altogether from the question of the soundness of the reasoning, the case cited is interesting as suggestive of the possible developments we may see in the future of both linguistic researches and literary criticism.

J. PERCY BRUCE.

LINGUISTIC SURVEY OF INDIA. Vol. I, Part I. 14 x 10½, pp. xviii + 517 + 48. Edited by Sir GEORGE GRIERSON, O.M. Calcutta. (For abbreviations see footnote.)

With Part I of this volume Sir George Grierson must feel that his work on the Survey is at an end, for Part II, a list of words, is in the Press, and Part III is to be by another hand. If it is the highest satisfaction to know that one has given pleasure to many people, Sir George Grierson and Professor Sten Konow must feel it in full as they contemplate the large volumes of this series, which are not only a mine of information, much of it not available elsewhere, but are so





*distribution
of
approximants*

As printed.	Correct form.	As printed.	Correct form.
19 cīṣ, hill-top .	. <i>chīṣ</i>	uccāto, arrived .	. <i>ch</i> 32
20 meṭ, table .	. <i>c</i>	cei, cei, woman .	. <i>only cei</i> 32
21 rogolo, sick .	. <i>l</i>	kiri, down .	. <i>kh</i> 35
22 dāśioiki, know .	. <i>sī</i>	kudo, lame .	. <i>kh-7</i> 36
23 takur, barber .	. <i>th</i>	kud-, be lame .	. <i>kh-7</i> 36
24 ganoiki, bind .	. <i>n</i>	dāk, letters .	. <i>d</i> 36
25 cunu, small .	. <i>n</i>	tilan, darkness .	. <i>lu</i> 37
26 ranoiki, send .	. <i>ch</i>	gan, leg .	. <i>n</i> 40
27 der, stomach .	. <i>d</i>	iryāak, all round .	. <i>l</i> 41
28 gati, together .	. <i>l</i>	danu, pomegranate .	. <i>n</i> 42
29 deger, ram .	. <i>d</i>	turi, whip .	. <i>th</i> 43
30 kure, hoof .	. <i>kh</i>	flik, displeased .	. <i>l</i> 44
31 sal, fever .	. <i>ś</i>	diru bullet .	. <i>d</i> 45
32 tenis, tennis .	. <i>l</i>	roj, anger .	. <i>n</i> 46

T. GRAHAM BAILEY.

MALAYĀLAM SELF-TAUGHT. By DON M. DE ZUZA WICKREMASINGHE and T. N. MENON. Marlborough's Self-taught Series, pp. 136. London. 1927. 4s.

To a foreigner undertaking the study of Malayālam, this book would doubtless prove a very valuable introduction inasmuch as it contains a good many conversational-phrases, a select vocabulary, and some of the elementary principles of Malayālam Grammar expounded in the clearest and most lucid manner possible. Besides, the phonetic system introduced in the book is so very perfect and simple that any one will be able to aim at the correct pronunciation without any outside help whatever.

But I should like to mention a few defects, too, which I have been able to observe in the course of my perusal.

The Malayālam idioms given in the book are in many instances colloquial and dialectal, and thereby are apt to be misleading. It would be well if instead of idioms and usages peculiar to a particular district of the Malayālam speaking country, forms and phrases of a more literary and widely accepted character were introduced.

p. 60. *jōh' u* (colloquial) *jōh'i* (literary).

p. 70. *ninnalunkal*—is nowhere used in language.

p. 80. *ōḷa āṭṭunu ōḷi āṭṭu*—the literary and correct forms will be *ōḷikka ōḷikkunnu ōḷicu ōḷikkum* (transliteration adopted here is not according to the Marlborough's system of English phonetics).

p. 101. For "do you here?" *kīḷō* is incorrect. The correct form is *kēḷō*.

p. 102. *vallāle vīgam*—*valare vīgam*.

p. 102. For "I am sorry to trouble you so much"—*ninnale innine upāṭṭavikkūṇi vannaḷi vyasanikkunnu* would be properly constructed.

In the portion dealing with the Malayālam alphabet and pronunciation it is stated that in addition to the primary vowel sounds of the Malayālam language, the Malayālam alphabet contains six more characters representing the Sanskrit letters *r, ṛ, ḷ, ḹ*, etc. The insertion of long *l* among Sanskrit vowels must evidently be a slip, since *l* has no long form in Sanskrit. The Malayālam language has borrowed the Sanskrit sounds only to enable it to represent correctly Sanskrit words which have been grafted into the Malayālam vocabulary from time to time. In Sanskrit itself words containing *l* sounds are very rare. In Malayālam and some other Dravidian languages the long *l* must have found its place in the alphabets as a result of proportional analogy.

p. 11. The pronunciation of *n* in "not" and in words like Malayalam "nūtaka" is quite different. There are separate signs also to represent these sounds *ṇ, ṅ*.

Printers' errors: p. 61. *ḷ* instead of *ḷ*; p. 91. *ḷ* instead of *ḷ*.

It is hoped that the authors will rectify the mistakes noted above in the next edition of the book. The appearance of the book is excellent.

K. GODA VARMA.

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Professor Massignon's new journal differs from its predecessor, the *Revue du Monde musulman*, not only in format, but as the change

